The Faith and Teſtimony of the Martyrs

and ſuffering Servants of Chriſt Jeſus perſecuted in *New England* vindicated, againſt the lyes and ſlanders caſt on them by *Nathaniel Morton* in his Book intituled *New Englands Memorial*.

Written for the ſake of the honeſt hearted, by a ſervant of the living God, who is a witneſs of the Reſurrection of Chriſt Jeſus, and of his appearance the ſecond time without ſin unto Salvation.

Chriſtopher Holder.

A faithful witneſs will not lye, but a falſe record will ſpeak lyes. Prov. 14. 5. *they bend their tongues like their bows for lies, but they have no courage for truth upon the Earth: for they proceed from evil to worſe, and they have not known me, ſaith the Lord* Jer. 9. 3.

THere is no new thing under the Sun, as it hath been alwayes, ſo it is now, he that is born after the fleſh perſecuteth him that is born after the Spirit, the fruits of which we have found plentifully in *New England*, the beaſt and falſe Prophet hath joyned together to war with the Lamb and his followers, and the Dragon hath opened his mouth wide to ſwallow up the woman that is coming up out of the wilderneſs, through whom the man child ſhall be brought forth to rule the Nations with a rod of Iron.

In the power of which Dragon I have found one *Nathaniel Morton*, as by the language which proceedeth out of his mouth doth plainly appear, in a Book rituled *New Englands Memorial*, where in he undertakes to write againſt an innocent harmleſs people whom God hath made choice of to bear witneſs to his Spirit,

and to leave their native Country, and all that was near and dear to them therein, to go into that part of the world called *New England*, to declare the glad tidings of ſalvation, and the way to life everlaſting to all people, whom this man reproacheth, as a pernitious ſect of Quakers, with many other malitious and unſavory expreſſions, to which I ſay the Lord rebuke him, and make his folly manifeſt unto all men, and wipe of the reproaches and ſlanders, which he hath caſt upon his people, and open the eyes of the Sons of men that they may diſcern between truth and errour, light and darkneſs, Chriſt and Antichriſt, that they may not joyn with the Dragon and his army againſt the Lamb and his Army.

And now *Nathaniel* I ſhall come to ſpeake ſomething briefly unto what thou haſt laid down to be their corrupt and damnable doctrines, which they have ſowed among you, in every Town in each Juriſdiction as thou ſayeſt

1 *That all men ought to attend to the light within them to be the Rule of their lives and actions.*

Anſ. Well, is this ſuch a corrupt and damnable doctrine, to direct people to attend unto Chriſt, who is the true light that lighteth every Man that cometh into the World, ſurely, if thou had been in the World in the days of *John*, thou would have called his doctrine pernitious, corrupt, and damnable, again Chriſt ſaith, *I am the light of the World, he that followeth me, ſhall not walk in darkneſs, but ſhall have the light of life*, again, *while ye have the light believe in the light, that ye may be the children of light, and that this light ſhineth in the conſcience or is within a man manifeſt*, for *Paul* ſaith concerning the *Gentiles, that which may be known of God is manifeſt in them* that *Chriſt dwelleth in the Saints*, again, *know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates*; again *the light of the glorious Goſpell of Chriſt hath ſhined in our hearts, to give the light of the Knowledge of the glory of God, in the face of Jeſus Chriſt*, ſurely if thou had been in *Pauls* time, thou wouldſt have called this alſo corrupt and damnable

nal Doctrine, or by the ſame Spirit according to the meaſure thereof received, as theſe Scriptures were given forth from, do we direct people to the ſame light, which the Scriptures ſpeak of, that they may come to the ſame life in Chriſt, that ſo they may be freed from condemnation; for this is the Condemnation that light is come into the world, and men love darkneſs rather then light, ſo that it is evident to direct people to believe in that where with Chriſt hath enlightened them, is no damnable doctrine, nor cauſe of condemnation; but to lead people from the light of the glorious goſpel which ſhineth in their hearts, into outward obſervations, crying lo here, or lo there, in this form, or that ordinance out of which God is departed, is damnable doctrine, and the cauſe of condemnation, among which generation thou thy ſelf art found.

2ly. *Thou ſayeſt that we ſaid the holy Scriptures were not for the enlightening of man, nor a ſetled and permanent Rule of Life.*

Anſ. What the holy Men of God that gave forth the Scriptures as they were moved by the holy Ghoſt do own the Scriptures to be for that do we own them alſo, but that any of them have ſaid, that the Scriptures are for the enlightening of Man, or a ſetled and permanent rule, of life without diſtinction I never read, but this I have read, *that they are able to make wiſe unto Salvation, through faith which is in Chriſt Jeſus*, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs, thus we own them to be, and can witneſs, and ſet to our ſeals to the truth thereof, as by the holy Ghoſt they are brought to our remembrance, and is brought to our underſtandings, but ſtill we ſay Chriſt is the true light that enlighteneth Man, as it is written in the Scriptures, he is given a Covenant to the people, *a light to lighten the Gentiles, and the glory of the children of Iſrael*, by this Spirit is given for a rule to the children of God, to keep them from the pollutions of the world, and to lead them up unto God, in whom is life eternall, as ſaith Paul, *If ye walk in the Spirit, ye ſhall not fulfill the works of the fleſh*; and again, *as many as are the Sons*

of

of God, are led by the spirit of God, and again as many as walk according to this rule, peace be unto them, and mercy upon the Israel of God, (this rule) this is Christ by whom man became a new creature, as it is cleat by the fore going words in that Chapter, & how can you own it to be a setled & permanant rule, when as one of your Majestrates *William Collier*, by name said to *William Newland*, and *Ralph Allen*, that in *Beza's* translation there is eight hundred errours, in the last translation three hundred errours, surely if there be so many errours in that which ye call your setled & permanent rule, you had need to have the Spirit of truth to show you wherein the errours are, or else you will soon e're from the truth, and the rule of life, and salvation.

3dly. *Thou sayest they deny the man-hood of Christ, and affirm that as a man he is not in Heaven.*

Ans. As for the word manhood I know not of such a word in the Scriptures, but if thou mean by manhood the man Christ Jesus, *which was conceived of the holy Ghost in the womb of the Virgin Mary, who was of the seed of David according to the flesh, who took on him the seed of Abraham, who was crucified by the Jews, and rose again the third day*, according to the Scriptures, then I utterly deny what thou saist, and do affirm that that Jesus Christ we own, and no other, and do verily believe through him, and by him to be saved and by no other, knowing that he only died for our sins, and is risen again for our justification, and is ascended into the highest Heavens, Angels, principallities and powers, being subjected unto him, where he is glorified with the same glory that he had with the father before the world was, who is the expres's Image of the invisible God, the first born of every creature, for by him were all things created both visible and invisible, and is the head and bridegroom of the Church, which he hath purchased unto himself by his blood: this is our faith concerning Christ, and if your faith is other wise then this, it is contrary unto the faith of Gods elect, that gave forth the Scriptures, and then your Christ is not the

true Christ, but Antichrist, and you are of them that deny both the Father and the Son and then your doctrine is damnable, and corrupt, and so that which you charge others withall, you are guilty of your selves.

4thly. *Thou sayest they deny the Resurrection of the dead.*

Ans. This charge also *I* utterly deny, & do affirm that we believe, that as in the first Adam all died, so in the second Adam shall all be made alive, and shall be raised unto life everlasting, or unto condemnation everlasting, and that all shall receive from the name of the Lord a just reward for their deeds done in the body, whether they be good, or whether they be evil, else were we of all men most miserable, if we had only hope in this life, and as the Apostle saith, if the dead arise not at all, why are they then baptized for the dead, and why suffered we imprisonments, whippings, Cuttings, of our ears, and some of us the loss of our lives, whose blood still lies at the doors of our persecutors, in *New England*, herein thou may be a witness of the falseness of the charge, for if we were such as thou would by thy lies make us to be, we might say as the Apostle did, it being the consequence of such a tenant, *let us eat and drink for to morrow we shall dye*, but our suffering unto death doth testifie, that our hope was not only in this life, but that after the dissolution of our House of this Earthly tabernacle, we should have a building of God, a House not made with hands, eternal in the Heavens, & it is evident that they who deny the resurrection cannot with chearfulness offer up their lives to the death as our friends did because then the hope of all their injoyments are at an end, but our martyred friends being in the same faith as the ancient worthies were, one of them not accepting deliverance but by constraint when offered, that she might obtain a better resurrection. & further we can truly say as Paul did in the like case, *what did it advantage him if he had fought with beasts at Ephesus after the manner of men, if the dead be not raised*, so can we say, not what doth it advantage us, if we have fought with Beasts at *New*

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England after the maner of Men (if the dead riſe not) whom we found more like Wolves, Bears, and devouring Lyons, then like Chriſtian Men, as witneſs your fore mentioned cruelty on the innocent Lambs of Chriſt, whom he ſent among you to warn you of the evil of your ways, ſo by what here is writen, & what we alſo ſuffered among you I hope it will manifeſtly appear unto all honeſt hearted people, that not we but you as your practices have ſhewn do deny the reſurrection: and *Nathaniel Morton* if thou art as groſly falſe in other things in thy Book called *New Englands Memorial* as in this it is not worthy to be minded by any, but as the *Memorial* of the wicked periſh.

5thly. *Thou ſayeſt they affirm that an abſolute perfection in holineſs and grace is attainable in this life.*

Anſ. Theſe are thy own words, but this is that we hold, we believe that Chriſt is perfect, and that the gift and grace of God is perfect, and that as man is led and guided by it, he is led to deny all ungodlineſs and Worldly luſts, and to live Godly in this preſent World, and unto this Chriſt and grace and gift of God which is perfect do we direct all people, that in him they may believe, and from him they may receive power, that thereby they may know the Regeneration and the new birth, and ſo become the Sons of God, and that is the perfect ſtate which we ſay is attainable in this life, for that birth cannot ſin, it is true it may be ſlain or made a ſufferer by ſin, but it ſelf cannot ſin, as *John* ſaith, *he that is born of God ſinneth not, neither can he ſin, becauſe his ſeed remaineth in him*, and this is no new thing, nor ſtrange nor damnable doctrine for this was the end or work of the Miniſtry, which the Apoſtles had received from Chriſt, for the perfecting the Saints, & that they might preſent every man perfect in Chriſt, alſo he prayed for them that they might be perfect, and intire wanting nothing, but this Faith or condition is not ſoon or eaſily attained to, nor by no other means known but as Man cometh through the death with Chriſt to ſin, and is made a live by him to Righteouſneſs, and if

you preach any other doctrine then his, you preach another Gospel then what *Paul* preached and so are under the curse which *Paul* pronounced against them that preached another Gospel and so in the end you will be found your selves to be a pernitious sect of Hereticks, and not us called *Quakers.*

6thly, Thou sayest they placed their Justification upon their patience and suffering for their opinions, and on their righteous life, and retired severity, and affected singularity, in the words and gestures.

Ans. This is a most abominable lie, and a false slander, for which thou must receive thy reward, among the lyers in the Lake except thou repent, for we place Justification in none but in Christ, nor by no other means are we justified in the sight of God, but by the Righteousness of Christ, who of God is made unto us Wisdom, Righteousness, Sanctification, & Redemption, and as we feel this Righteousness of Christ wrought in us, and we wrought into it, we feel our selves justified in Christ, and so have peace with God, and to believe and witness this is no error nor delusion, and to preach it unto others is no corrupt nor damnable doctrine.

7thly, Thou sayest as to civil account they used not nor practiced any civil respect to Man though Superiours either in Majestratical considerations, or as Masters, or Parents, or the Antient in word or gesture.

Ans. This is another lie, and false slander, for as for civil respect we allow it to all Men according to their places, both in word and gesture, as for Magistrates we respect their commands in doing what is just and right, and in suffering that which is unjust, not using any means of resistance by carnal weapons, and as to Masters and Parents, we own subjection and obedience to them in all things, that do not cross the command and will of God, but as to foolish gestures and flattering titles, which are in themselves and as commonly they are used, are uncivil and not civil, but usually done in Hypocricy and vain glory, and deceit,

these

theſe things we deny, and cannot give it unto any man, nor receive it from any man, for in ſo doing we ſhould be reprooved by our maker, and of this mind was *Elihu*, who ſaid, *I will not now accept the perſon of Man; neither will I give flattering titles to Man, for I may not give titles to man, leaſt my Maker ſhould take me away ſuddenly.*

8thly, *Thou ſayeſt we deny the uſe of oaths for the deciding civil controverſies.*

Anſ. That we do and upon all other accounts whatſoever, and that in obedience to the command of Chriſt, who ſaith *ſwear not at all, but let your communication be yea, yea, nay, nay, for whatſoever is more, cometh of evil*, the Apoſtle *James* ſaith, *before all things my brethren ſwear not, neither by Heaven, nor by Earth, nor by any other Oath, but let your yea be yea, and your nay, nay, leaſt you fall into condemnation*, and is this corrupt and damnable doctrine, doſt not thou condemn thy ſelf in the things that thou alloweſt wouldeſt thou have the Scriptures to be a ſetled and permanent Rule, and yet call the doctrine therein contained, corrupt, pernitious, and damnable, wouldeſt thou not have called Chriſt and the Apoſtles a pernitious ſect and their doctrine, corrupt and damnable, if thou hadſt been in their days, to that of God in thee I ſpeak, which ſhall anſwer me in the day when the book of conſcience is opened and thou Judged out of it, and rewarded according to thy work.

9thly, *Again thou ſayeſt this ſpirit of deluſion became very prevalent with many ſo as the Number of them increaſed to the great danger of the ſubvertion both of Church and State, notwithſtanding the endeavours of them in Authority to ſuppreſs the ſame, had not the Lord declared againſt them in blaſting their enterprizes and contrivements, ſo as they have of late withered away in a great meaſure; ſundry of their teachers and leaders which have cauſed them to erre, are departed the Country, and we truſt the Lord will make the folly of the remainder manifeſt more and more.*

Anſ.

Anſ. I grant that the truth which thou calleſt a deluſion became very prevalent with many and hath entred into the hearts of many, and hath prevailed, notwithſtanding your Priſons, Whips, and Gallowes, or any other, your carnal Weapons and as it hath proſpered ſo it doth proſper and ſhall proſper notwithſtanding all that you can ſay or do, for the Lord hath not declared againſt us, neither are we withered away, but if thou haſt an eye open, thou might ſee the contrary; for the Lord hath appeared for us, and given us great dominion over you, ſo that we can paſs from all your Juriſdictions without any moleſtation, and that we are not withered away its evident to all men, for our Meetings are more publick and larger then ever they were, and this is brought to paſs and accompliſhed through the help and power of God, notwithſtanding all your bloody perſecuting carnal Weapons; and although ſome of us according to the will of God are departed the Country, yet there are enough remaining to make thy folly manifeſt unto all men more and more.

Again thou concludes with theſe vows let our deliverance from ſo great a danger be received among the principall of the Lords gratious providences towards New-England.

Anſ. Alas poor man thou gloryeſt in that which will be your ſhame; for I know not why thou boaſts of deliverance, except it be in this, that we come not ſo often to your meetings and courts as we were uſed to do, and if it be ſo, if thou rightly underſtand the cauſe thereof, it would cauſe thee to lament and not rejoyce if thou haſt any tenderneſs in thee towards God, for in that the Lord requireth us not to viſit you as formerly, it plainly ſignifieth that the day of your viſitation is over and that you are left to your ſelves and given up to hardneſs of heart, and blindneſs of mind as *Iſrael* of old was, whom the Prophet complained of ſaying why ſhould they be ſmitten any more they revolt more and more.

Again as touching Ephraim the Prophet ſaith, Ephraim is joyned to Idols let him alone, & again Chriſt ſaith of the Phariſees, let them a-

lone, they are the blind leaders of the blind, and again, he that is filthy let him be filthy ſtill, ſo that, it is an evident ſign that, that viſitation is over, and that the next thing that can be expected is utter deſtruction from the hand of the Lord, and I am jealous, nay I verily believe this is the caſe with many of you at this day in *New England*, who have had a hand ſo deeply in ſhedding the Innocent blood of the faithful ſervants and meſſengers of the moſt high, who loved not their lives to the death that they might finiſh their teſtimony in faithfulneſs to the Lord among you.

And why *Nathaniel* did thou not mention in thy *Memorials* how you have cauſed the innocent people called *Quakers* to ſuffer by you, & how you have impriſoned whipped, ſpoiled their goods cut off their ears, baniſhed, and hanged them, for the breach of no known juſt Law, either of God or man, ſurely if thou had been an impartial Hiſtorian, thou would have mentioned this, but I believe your actions have been ſo riged and bloody contrary to juſtice and equity, Chriſtianity and humanity, that thou art aſhamed it ſhould be recorded for a Memorial for Ages to come, that they might underſtand how far you are digreſſed, from that which ye pretended you came hither for, to wit, liberty of Conſcience, and why did not thou write impartially of things and men as they were, as they did who writ the Kings and Chronicles, who plainly declared of men as they were, juſtifying of that which was good, and diſowning that which was evil in them, though they were their Kings, Governors, or Prieſts but thou haſt manifeſt thy ſelf to write by another ſpirit then they writ, and haſt done quite contrary, crying up men beyond what they were and indeed beyond what your principle is, its poſſible for man to be whilſt in the body but thou haſt manifeſted thy folly and hypocriſy to all men, who knew theſe men it may be better then thy ſelf, as for ſome of them I well know to be men quite contrary both in life and judgement to what thou haſt reported of them.

Therefore my deſire is that thou may come to ſee the deceit of thy heart and the falſeneſs of that ſpirit that rules thee, and if poſſible that thou may come to repent of it, and turn from it, leaſt thou be ſwept away in the like judgements, as ſome of them were of whom thou makeſt mention to be miraculouſly ſlain with Thunder, for know this except you repent, ye ſhall all likewiſe periſh, and be ſwept away in judgement, as your Fore fathers the Perſecutors, in other ages have been.

For know this that the Lord our God is riſing to ſweep the earth, and the day of vengeance is at hand, and the year of recompence draweth nigh, for the ſins of the great Whore *Babilon* and *Egypt* (whoſe Children

ye

ye are as by your ſpirits is manifeſt) and the cry thereof is come up unto Heaven, and God hath remembred her iniquities, and ſhe ſhall receive double from the hand of the Lord for all her tranſgreſſions, for in her hath been found the blood of the prophets, and Saints, and Martyrs of Jeſus Chriſt, and of all that hath been ſlain upon the Earth, and ſhe ſhall be rewarded as ſhe hath rewarded us, and receive in the cup double for that which ſhe hath filled to us, have ſhe or you, her children called us Deceivers, Hereticks, Antichriſtian pernitious and damnable we will now call her Deceiver, Heretick, Antichriſtian, pernitious and, damnable, yea, we can double it upon her for we can prove it, to be ſo or elſe her Children, and as by your fruits, for as ſhe have done ſo have you, murdered, killed and ſcandalized the Innocent, harmleſs, Lambs of Chriſt ſo it is evident that ye are members of the great Whore, falſe Church & Antichriſt, & that you are guilty of thoſe charges, which thou and thy brethren have laid charged upon us who are called *Quakers*.

So in ſhort I have ſaid ſomething for clearing of the truth, from the flood of Slanders which thou haſt caſt out againſt it, who am one of thoſe that firſt came among you, and have felt the cruelty of all your Laws except death, and have outlived them, and by the power of the Lord come over them all, ſo that I and the reſt of my brethren, can walk through all your juriſdictions, and not a hand lifted up againſt us, though thou haſt gloried ſo much of your being delivered from us.

Chriſtopher Holder.

And now *Nath. Morton*, the truth in the above mentioned particulars being cleared, and thy lies falſhoods caſt upon it diſowned a few Queries I put forth (who have been a ſufferer among you in *New England*) for thee or any other to anſwer who are of that Jewiſh and Antichriſtian ſpirit of perſecution to anſwer, that ſo it may appear whether your Doctrines and practices are moſt agreeable to Chriſt and his Apoſtles or ours: we being the ſufferers, and you the perſecutors.

1. Whether the Jews in their zeal for the Law of *Moſes*, & perſecuting Chriſt & his Apoſtles were not as juſtifiable as you, ſeeing they ſtood up for that which they had received by *Moſes* from the Lord, but you for that which you have ſet up of your ſelves & received by tradition, & whether it be not the ſame ſpirit that is now working in you as was among them ſeeing your works are one and the ſame with them? for they by Chriſts coming to fulfill the Law thought he did go about to diſtroy it, and you by our preaching up the Life and perfection of the Scriptures think we go about to make them void and of no effect.

2. Whe-

2. Whether the odious terms which you caſt upon us & our doctrines as a curſed ſect Hereticks Blaſphemers, holders of damnable doctrines & ſuch like, do not proceed from the ſame Spirit which was among the Jews & heathen, who called *Paul* a peſtilent fellow, a ſeducer a mover of ſedition and a Ringleader of the Sect of the *Nazareens*, ſeeing we as he did teach no other things, then are contained in the Scriptures of truth: and is it not a certain mark of a falſe Church to perſecute? ſeeing perſecution was never uſed by any of the true Church, their weapons not being carnal but Spiritual, and perſecution was not known amongſt them that bore the Name of Chriſtianity, till there was a degeneration among them: & whether you have not reaſon to queſtion your ſtate, being found in the ſteps of their degeneration

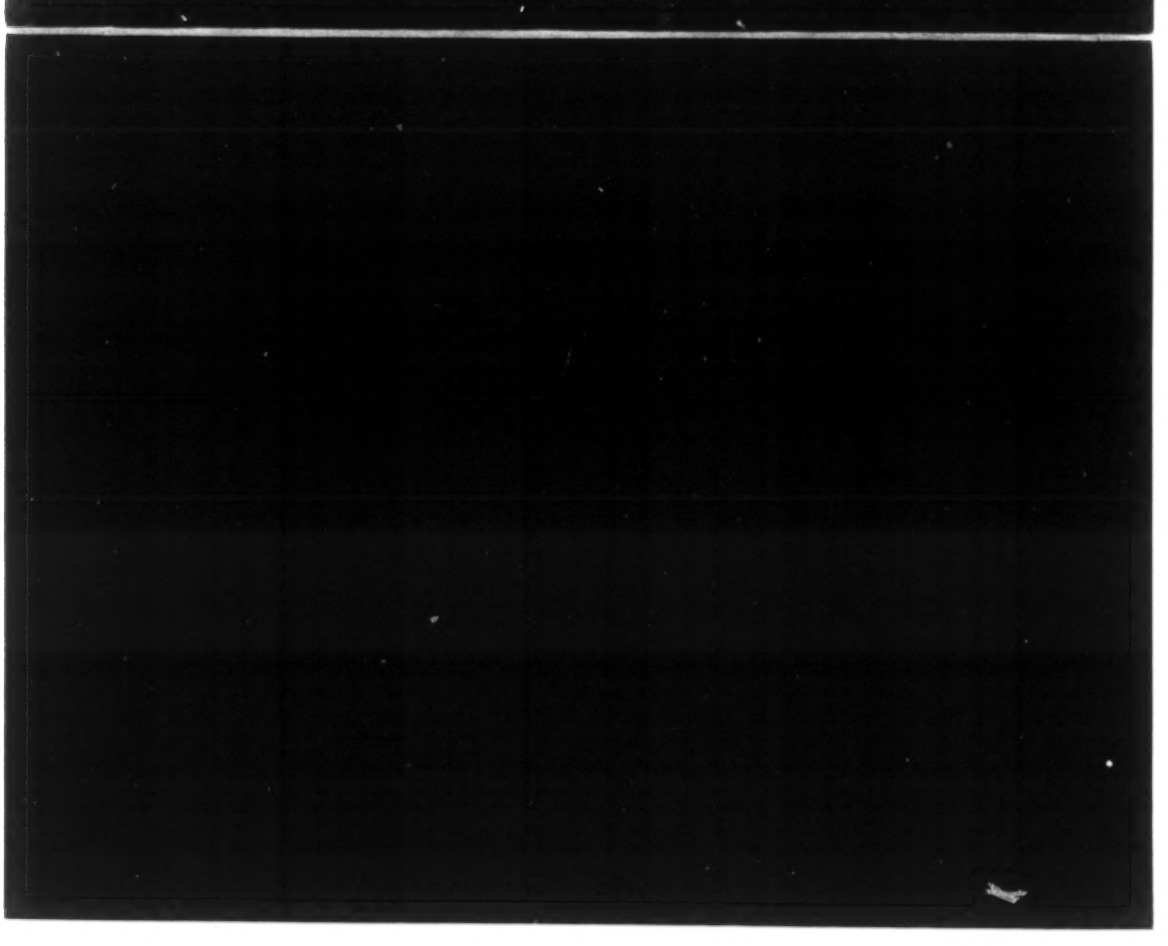
3. Whether the people of *New England* in leaving their native Country intended never to come to a further diſcovery of the Lord? and whether when the Lord ſent his ſervants among you to make known his way further to you, ye did well ſo evilly to intreat them? even in the higheſt extremity, ſhewing your ſelves more like heathens then Chriſtians?

4. Whether Chriſts commands *Swear not at all*, be not poſitive? and whether not at all doth not exclude all manner of ſwearing by one thing as well as another, in one caſe as well as an other? and whether any man upon earth is able to diſpence with the breach of this his command, ſeeing there is a heavy denunciation againſt him that ſhall break one of the leaſt of them, and teach men ſo to do, and a promiſe to him that ſhall obſerve them and teach them and whether the teſtimony of him that feareth the Lord, may not be as true and worthy to be taken without an oath, as the teſtimony of him that feareth not the Lord nor breaking his command is with an oath, ſeeing the one out of conſcience to God dare not ſpeak a lie, but the other not fearing to ſpeak a lie, may with the ſame fearedneſs of conſcience ſwear a lie alſo.

5. And what inconvenience have been found, where mens teſtimonies (under the penallty of perjury for falſe ſwearing) have been taken ſeeing if a good conſcience be not kept they run the ſame hazard and corporall puniſhment as if they Swore falſely, which is the greateſt obligation upon men not fearing God that may be

John Rous

N. M. If there had been the ſame liberty in *New-England* for the publiſhing truth by us, as for thee to publiſh the Scandals afore mentioned, an anſwer had appeared in Print before this time.

ERRATA.

Page 1. line 26. for manifeſt r. is manifeſt. p. 2. l. 29. for by r. and that. p. 3. l. 28. for and God, r. God and. p. 4. l. 32. for not what, r. what. p. 6. l. 8. for the r. their.